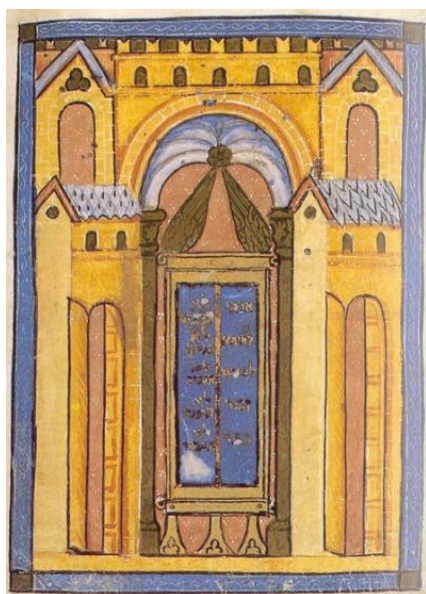


COLUMBUS WAS A SEPHARDIC JEW.

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The Sarajevo Haggadah is a masterpiece of the Catalan Sephardic art (Barcelona, circa 1350).

ABSTRACT

Since 2003, the University of Granada, with the collaboration of several international universities, has been trying to find the ADN of Christopher Columbus from the samples taken from the bones of Columbus resting in his monument of the Cathedral of Sevilla. It is now probable that, in the near future, we will know the final results of such genetical analysis, that we expect to read in a scientific article to be published in some important scientific bulletin.

In this article the author analyses the possibility that the analytical results may assert that the Mitochondrial DNA (MtDNA) of Cristopher Columbus belongs to a typical MtDNA of **Sephardic Jewish women** and how would this fact alter the accepted biography of Columbus with a Genovese origin.

As such result may force to alter the “national” origin of Columbus, as well as his religious beliefs, the author considers necessary to explain with full detail the political situation of the Iberian peninsula during Columbus’s life, the concept of Sepharad as well as the situation of the jewish and converted communities after the creation of the new Castilian Inquisition imposed by Isabella and Ferdinand in the territories under their rule.

RIASSUNTO

Dal 2003 l'Università di Granada, in collaborazione con diversi atenei internazionali, sta cercando di scoprire l'ADN di Cristoforo Colombo servendosi di alcuni campioni estratti dai resti conservati nell'urna del suo monumento nella Cattedrale di Siviglia. Si pensa che in un prossimo futuro potremo conoscere finalmente i risultati di queste ricerche genetiche che verranno pubblicate in un articolo scientifico su una importante rivista scientifica internazionale.

In questo articolo l'autore analizza la possibilità che i risultati delle analisi arrivino alla conclusione che l'ADN mitocondriale di Cristoforo Colombo appartenga ad un tipico ADN mitocondriale di un gruppo di **donne ebree sefardite**, e inoltre come tale risultato potrebbe influire nella universalmente accettata biografia del Cristoforo Colombo di origine genovese.

Dato che un risultato di tal fatta potrebbe obbligare ad alterare l'origine "nazionale" di Colombo, come pure le sue credenze religiose, l'autore considera imprescindibile spiegare dettagliatamente la situazione politica degli stati della penisola iberica durante la vita di Cristoforo Colombo, il concetto ed il significato del termine "Sepharad", come pure la situazione delle comunità ebree e converse dopo la creazione della nuova Inquisizione Castigliana imposta dai Re Cattolici nei territori sotto il loro dominio.

RESUM

Des de l'any 2003, la Universitat de Granada, amb la col·laboració de diverses universitats internacionals, ha estat intentant descobrir l'ADN de Cristòfor Colom a partir d'unes mostres tretes dels ossos preservats en la urna del seu monument de la Catedral de Sevilla. Comença a ser probable que, en un futur proper, poguem conèixer finalment els resultats d'aquestes recerques genètiques, que seran publicades en un article científic d'un important butlletí científic internacional.

En aquest article l'autor analitza la possibilitat de que els resultats d'aquestes anàlisis defineixin que el ADN mitocondrial de Cristòfor Colom pertanyi a un típic ADN mitocondrial d'un grup de **dones jueves sefardites**, així com podria afectar un tal resultat en la universalment acceptada biografia del Cristoforo Colombo, genovès d'origen.

Com que un resultat d'aquesta mena podria forçar a alterar l'origen "nacional" de Colom, així com també les seves creences religioses, l'autor considera imprescindible d'explicar amb tot detall la situació política dels estats en la península ibèrica durant la vida de Cristòfor Colom, el concepte i significat del mot "Sepharad", així com la situació de les comunitats jueves i converses després de la creació de la nova Inquisició Castellana imposada pels Reis Catòlics en els territoris sota el seu domini.

THE SUPPOSED ENIGMA OF COLUMBUS'S ORIGINS.

For the enormous majority of scholars of all the world there is no “enigma” about the origin of Christopher Columbus, the discoverer of the New World in 1492. Specially for the Italian scholars, the origin of Columbus is completely clear and documented: Columbus was born in Genova in the year 1451, being the son of Domenico Colombo and Susanna Fontanarossa. He had three brothers and one sister. If the orthodox theory about Columbus is correct, why are there appearing continuously heterodox theories asserting extravagant origins of the discoverer?

Even if we may accept the Genovese origin of Columbus, as his son Fernando Colón expresses in his last will, there are many aspects of the life of Columbus that don't seem to fit with the Cristoforo Colombo identified by Agostino Giustiniani, Antonio Gallo and other several Genovese historians at the beginning of the XVIth century. When a scientific theory presents too many anomalies, it may be wise to look for another theory that may fulfill better the life and facts of Columbus, than the old orthodox theory. The existence of so many anomalies in the orthodox theory is the reason that promotes the search for a new theory, for a new historical personage, that may fit better with the real Christopher Columbus.

WAS CHRISTOPHER COLUMBUS A JEW?

There is a long tradition in considering Columbus a jew, a converted jew or a crypto-jew, beginning this tradition during the life of Columbus himself and lasting until this XXIst century. Historically, Columbus is considered to be a perfect member and follower of the Roman Catholic Church, son of Roman Catholic parents, married with a noble Roman Catholic Portuguese wife, and even belonging to the Third Order of Saint Francesco d'Assisi. As the discovery and conquest of America provoked the expansion of the Catholic Faith in so many countries and cultures, Columbus has been even proposed to become a saint of the Holy Roman Catholic Church in the second half of the XIXth century by the popes Pius IX (Nonus) and Leo XIII (Tercius Decimus). However, so many historians have smelled the scent of jewishness in the facts and writings of Columbus and his brothers, that we consider that it is worth to give a consideration to their arguments.

Early Contemporaneous Proofs.

In October 12th (sic!) of the year of the Lord of 1500, friar Juan de Trassierra, franciscan friar, wrote a letter to Cardinal Cisneros against the government of Columbus in Santo Domingo, that begins with this text:

*“Por amor de Dios que vuestra reverencia ha sido ocasión que tanto bien se començase en que saliese esta tierra de poderyo del **rey faraón**, que faga que el ni **ninguno de su nación** venga en estas islas, etc.”*

The meaning of this text is that friar Trassierra is asking Cardinal Cisneros to proceed to the expulsion of Columbus of the American Isles and to deny any possibility to the jews, or converted jews, to travel to the New World. Such interpretation may be true if we accept that the words "*King Pharaoh*" refer to Columbus and that he is considered a jew, as were the jews named in the slang of the franciscan friars. And also very important is the concept "*ninguno de su nación*", meaning "nobody of his nation". Of which nation is friar Juan de Trassierra talking about? Is he talking about the Genovese? Or perhaps is he talking about the Portuguese, the Catalans, the Aragonese, etc.? No, not at all! He is talking about the concept "**jewish nation**", as were considered all the jews to belong to. These concept of "jewish nation" brought also to Salvador de Madariaga to consider Columbus as a descendent of Catalan jews.

We may find astonishing, that the son of Columbus himself, Hernando Colón, asserts that the predecessors of his father were from "**the royal blood of Jerusalem**" in his biography of his father. Is he telling us, with no veils, that his family was of jewish origin? Or even a better example of the possible jewish descent of Colombus was expressed by Columbus himself in the followiing letter sent to Diego de Deza:

"Pònganme el nombre que quisieren, que al fin David, rey muy sabio, guardó ovejas y después fué hecho rey de Jerusalén; yo soy siervo de aquel mismo Señor que puso a David en este estado".

("Let them give me the name they will, for, after all, David, a very wise king, kept ewes and later was made a king of Jerusalem, and **I am the servant of the same Lord who raised David to that state.**")

In this text, Columbus declares openly that he considers himself to be a servant of the same God, the jewish God, that placed David as king of Jerusalem.

One of the most famous books proposing a jewish origin of Christopher Columbus is due to Sarah Leibovici intitled "*Christophe Colomb Juif*" (1986). In her book Leibovici, among very important reasons exposed by her in favour of a jewish origin of Columbus, talks about a supposed letter of friar Hernando de Talavera sent to queen Isabella. The author affirms that this letter was exhibited in Madrid in 1969 in a public exhibition and the content of it was published in an article of the israeli newspaper Ha'Aretz. The supposed letter would have been written in June 1492. In it, friar Hernando de Talavera tries to convince queen Isabella not to send Columbus in his first voyage of discovery and asks her to put Columbus in the hands of the Inquisition, and so, Columbus will end his life on a wooden plank, that will not be precisely the plank of a ship, meaning that Columbus will be condemned by the Inquisition to be burnt alive in an "auto de fe" due to his heressy and jewish origin. If this document exists, it would be one of the most old documents were Columbus is accused of beeing a false christian and a crypto-jew. But, although I have tried to find such document i have not been able to determine where it may be preserved and therefore I consider that this argument of Leibovici has to be considered as a fake new.

Selection of the main points proposed by different scholars who defend a jewish origin of Christopher Columbus.

The figure of Columbus was not very well studied by historians during three hundred years after his death. It was at the beginning of the XIXth century that several historians took interest in studying the figure of Columbus, not only Italian scholars, but also Spanish academics. We have to give great importance to the work of the Spanish historian Juan Bautista Muñoz (1745-1799), who, in the second half of the XVIIIth century, by royal order, was incharged of bringing to light all the possible old documents about the discovery and colonization of America. Thanks to his work many true and unknown manuscripts of Columbus gave new light to this historical figure. Martin Fernández de Navarrete (1765-1844) continued his task and the flourishment of so many documents was known by international scholars as Washington Irving (1783-1828), who, after the publication of his book intituled “A History of the Life and Voyages of Christopher Columbus” (1828), based on Muñoz and Navarrete’s research, spread the interest of the study of Columbus history into the anglo-american world.

Already in the XIXth century, we find scholars, like the German Mayer Kayserling, who begun considering possible a jewish origin of Columbus. We have to point out, that Kayserling was a jewish rabbi, and many of the promoters of the jewish origin of Columbus are members of the jewish international community. At the end of this article we give a small and selected bibliography of all the books and articles that consider possible a jewish origin of Columbus. We cannot repeat completely all the allegations presented in such a big collection of works, but we give a short list of the most decisive of them:

The use of the term “Casa Santa” in designing the holly temple of Jerusalem:

Many times in his manuscripts, and also in his apostilles, Columbus uses the form of “Casa Santa” (the holly house) that corresponds perfectly to the jewish term “Beit Eloka”, that no christian writer would use, to design the Temple of Jerusalem. In a very long apostille in the book of Enneas Silvio Piccolomini, when talking about the age of the earth Columbus writes: “.. *since they escaped from Egypt 400 years, and between their escape from Egypt and until the construction of the **First House** 480 years. And from the construcción of the **First House** until his destruction 410 years. And from the destruction of the **First House** until the exit from Babylon 70 years, and then the **Second House** begun to be built. And the **Second House** lasted 400 years. And from the birth of Abraham until the destruction of the **Second House** 1088 years....etc.*”

Columbus computes the age of the world according to the Jewish Calendar:

In an apostille written in 1481 by Columbus, he affirms that the age of the world is 5.241 years, corresponding to the age of the earth given in the Jewish Bible.

“Beth” and “Hai” monograms at top of the letters written to his elder son, Diego:

Many scholars have noted a strange monogram at the top left of many letters written by Columbus to his elder son Diego Colón. This sign is interpreted as hebrew cursive writing of the letters “beth” and “hai”, with the meaning of “*Be ezrat ha Chem*” (with the help of the Name) or “*Barouch ha Chem*” (be blessed the Name of the Lord). Nito Verdera asked the services of Criminology of the Spanish Police to determine if this monogram had been

written from right to left or instead from left to right. The result of that analysis was that they had been written from right to left, in the Jewish form of writing. Onofre Vaquer Bennassar considers that this monogram appears also in three letters written to the Catholic Kings, fact that, if true, would invalidate the meaning of a secret familiar mark of identification.

The delay in one day of the departure of the ships for the discovery of America from the port of Palos de la Frontera.

There was a fantastic coincidence of the last day allowed to the Jews to leave the territories of Castile and the Crown of Catalonia-Aragon, in August 2nd, with the departure of Columbus to his first voyage of discovery. But the admiral decided to delay the departure of the ships for the sunrise of the next day, August 3rd, and ordered to all the members of the crew to be compulsory on board of the ships before midnight of August 2nd.

August 2nd was the anniversary of the destruction of the first and second temples of Jerusalem, because it corresponds with the 9th day of the Jewish month of Av. Due to this fact, if Columbus was a Jew, he would never begin such important voyage in such a bad day of bad omen. Many scholars admit that the delay was due to this reason and that it demonstrates that Columbus was a Jew.

But there was also another important reason to order to everybody of his crew to stay on board before the end of August 2nd, and it was to avoid any interference of the members of the Holy Inquisition, because they could arrest any person considered a Jew from midnight of August 2nd onwards, for not having respected the expulsion order of the kings. And several members of the crew could be Jews and that could affect even Columbus himself.

Letter of Columbus to the Catholic Kings dated July 7th, 1503 from Jamaica.

Salvador de Madariaga, when analysing the letter sent by Columbus to the Catholic Kings from the island of Jamaica on July 7th 1503, points out a small fragment saying:

“.. y de los cristianos cobraste tan honrada fama”, meaning *“..and from the Christians you got such an honored fame”*. This sentence, referred to Columbus and having been written by Columbus himself is considered by Madariaga as a declaration of Columbus of not being a Christian.

“A silver coin should be given to a Jew living in the Jewish district of Lisbon.”

The above mentioned sentence is included in the last will of Columbus, dated May 19th, 1506, and many scholars consider that Columbus is following a typical Jewish tradition of the Jewish testaments.

“Lapsus calami” of Colombus about the month of Nissan.

In a letter written by Columbus to the Catholic Kings writes:

“Así que, después de haver echado fuera todos los judíos de todos vuestros reinos y señoríos, en el mismo mes de **Enero** mandaron vuestras Altezas a mí, que con armada suficiente me fuese a las dichas partidas de la India.”

(*“So, after having expelled all the jews from your several kingdoms, in the same month of **January**, your Highnesses sent me to the parts of India, with the necessary armada...”*).

The contract between Columbus and the Catholic Kings for the discovery of the New world was signed in the month of April 1492. The decree of expulsion of the jews from their realms was signed and made public in the same month of April 1492. Columbus has written such an error because in this year 1492, the month of April coincided with the first month of the jewish calendar, called the month of Nissan. Renato Llanas de Niubó considers that this “lapsus calami” was due to the jewish culture in which Columbus had been educated .

The obsession of Columbus in the recovery and liberation of the Temple of Jerusalem.

In his writings Columbus expresses many times, insistently, his wish that the Temple of Jerusalem should be reconstructed. He even proposes to the Catholic Kings, that all the gold exported from the American Colonies should be used to create an army and navy for a future war of reconquest of Jerusalem, so that the Temple could be restored to its former glory. Many authors consider also this obsession of Columbus as a clear sign that he belonged to a jewish family, as, for instance, Onofre Vaquer.

Secret encrypted letter of Columbus to his brother Bartolomew in Hispaniola.

Christopher Columbus, when he saw the arrival of Francisco de Bobadilla with several letters of attorney of the Catholic Kings, that could bring him to be imprisoned in 1500, he wrote a letter to his brother Bartholomew, that was in a discovery campaign, to return as quickly as possible with him to avoid the possible danger. Several chroniclers have said, that this letter was written in an unknown alphabet and consider seriously that it was written with the jewish cursive alphabet, fact that would demonstrate that Columbus received a jewish education in his youth.

Synchretic vision of the three religions of the Book.

In a letter to the Kings of 1501 Columbus expresses a very interesting thought:

“Digo que el Espíritu Santo obra en cristianos, judíos, moros y en todos de otra secta, y no solamente en los sabios, mas en los ignorantes”.

(*“I say, that the Holy Spirit influences christians, jews and muslims and any member of any other sect, and not only wise men, but also ignorants”*).

The Holy Inquisition, rampant in this date, could have accused of heresy Columbus after reading this text and, if not protectet by the Kings, the destiny of Columbus could have been very easily the gallows (“auto de fe”). This text of Columbus may reflect that from very young age he was teached to play a double identity: Roman Catholic in public and Jewish inside the familiar house. It reflects also that he had a good personal knowledge of the habits of jews and muslims, fact that could have not happened among the society of Genova.

The veto of the Catholic Church to let Diego Colón become bishop of Santo Domingo:

In the year 1504, Diego Colón, the younger brother of Columbus, asked to be nationalized as Castilian in the kingdom of Castile and Leon, because he was a foreigner to that kingdom and foreigners could not achieve any ecclesiastical dignity, as he desired. The Catholic Kings gave him the demanded Castilian nationality to Diego Colón in order that: “para que podais haber e hayais cualesquiera dignidades e beneficios eclesiásticos que vos fueran dados” (“*you may achieve and have any ecclesiastical dignities and economic benefices that could be offered to you*”). But, although Diego became officially a Castilian, he never received any ecclesiastical dignity and the reason for this denial is considered by several authors that it was due to his Jewish ancestry.

Many references of the Old Testament, but none to the New Testament:

In the writings of Columbus there are constantly references to the Old Testament and among his preferred prophets Isaiah, Ezequiel and even Esdras! Elias Barrocas admits that the knowledge of the Old Testament by Columbus demonstrates a very serious study of the Bible. But the problem arises when trying to know which Bible read Columbus: the Catholic Vulgata or the Jewish Bible. The latest studies point out that it is almost certain that the Bible that Columbus read in his youth was the Jewish Bible, as we may see afterwards. If we accept this point of view, there is no doubt that Columbus was not only a Jew educated in the Jewish religion, but that he was a crypto-Jew.

Friends and protectors of Christopher Columbus:

After seven years of asking the Catholic Kings for a small armada for the discovery of the New World and after two denials of the monarchs, following the criteria of their advisers, it was due to the influence of a converted Jew, Lluís de Santàngel, that Columbus could achieve his goal. Lluís de Santàngel belonged to a very rich family of merchants established in the city of Valencia, that were accustomed to business decisions, even if they may be risky. Almost every year a big galleon, the Santàngel galleon, departed the port of Valencia in a risky voyage to the harbour of Alexandria, together with many other vessels that sailed for the Santàngel family up to Galway in Ireland and other northern Atlantic harbours. Therefore, with such an experience, Lluís de Santàngel considered that it was worth to invest in the proposal of Columbus, because in case of success, the benefice would be enormous, compared to the, for him, small investment needed.

But Columbus was in relationship at the royal court with many Jews and converted Jews as: Gabriel Sánchez, Alfonso de la Caballeria, Andrés Cabrera, marquis of Moya, and his wife Beatriz Fernández de Bobadilla, Juan Cabrero, Lluís de Torres and his sister Juana de la Torre, Isaac Abravanel, Abraham Zacuto, Fray Diego de Deza, Alonso de Quintanilla, Joan de Coloma, etc. This fact is also considered by many scholars, that Columbus could have such close friendship with all these personages due to his Jewish origin. We want to point out, that the business bases of the Sánchez and Santàngel families were based in the city of Valencia.

The paralyzation and blockade of the beatification of Columbus in the Vatican:

In the second half of the XIXth century the Vatican initiated a beatification/canonization process in order to consider Columbus as a saint of the Holy Roman Church. This process suffered a total blockade after several tries, with no clear explanation of such a radical end. Simon Wiesenthal, together with other specialists, considers that the main reason for this paralyzation was the jewish ascendancy of Columbus and also his heretical behaviour considering that he was officially a Roman Catholic believer.

The cryptogram of his Signature:

If Columbus would have signed as everybody else, writing his Christian Name followed by his family surname, there would have never appeared any doubt about his true name and origin. But he did not and he invented a strange triangular cryptogram undersigned by “el Almirante” (“*the admiral*”) or “el Virrey” (“*the Viceroy*”). This enigma has been studied by many, many scholars and their interpretations cover a wide range of fantastic answers.

My choice is the following proposal: Cristóbal Colom, almirante del Mar y de las Indias, (“*Christopher Columbus, admiral of the Sea and of the Indies*”), but recently, a very new and intelligent interpretation has been done by Estelle Irizarry, that considers such a signature a declaration of a jewish origin of Columbus, that we will see later.

A Catalan Bible in the Colombina Library in Seville:

In the cloisters of the cathedral of Sevilla exists a library that preserves the library of Hernando Colón, the second son of Christopher Columbus. Many of such books had been bought by Hernando himself, but there is a small collection of books and documents that presumably were of the property of Columbus himself. One of this very precious books is the Catalan version of the Bible translated by the Valentian priest Bonifaci Ferrer in the year 1408 and printed in Valencia in 1478. This version of the Bible was prosecuted by the new Castilian Inquisition at the end of this century, during Columbus's life. The reason for the destruction of this Catalan version of the Bible was that it was based in jewish texts (the jewish version of the Bible?). If Columbus was the owner of this book and had not obeyed the order of the Castilian Inquisition to hand it to them in order to be destroyed, can we interfere that the Bible that read Columbus was in Catalan language, because his mother language was Catalan? Or did Columbus prefer this Catalan version of the Bible due precisely because it was closer to the Jewish Bible because he was of jewish ascent? This history of the Catalan Bible printed in Catalan in Valencia moves us to find some relationship between Columbus and the city of Valencia.

RECENT BOOKS AND ARTICLES OF CONTEMPORARY HISTORIANS THAT REAFFIRM THAT COLUMBUS WAS A JEW.

For the fifth anniversary of the discovery of America there has been a huge abundance of editions of new works of many historians about Christopher Columbus, his life and his facts. Many of this books and articles have been written in Spanish and, unfortunately, almost none of them have been translated neither to English nor to Italian languages. Several of these works have a big interest in relationship with the jewish ascent of

Columbus. I have selected several of these texts, because I consider that its importance for our goal is very high.

Juan Fernández Valverde (Priego de Córdoba, 1952):

Professor Juan Fernández Valverde has been professor of Latin Philology at the University Pablo de Olavide in Sevilla. He wrote the introduction to the book “Cristóbal Colón, Libro de las Profecías”, a very special manuscript written by Columbus himself with the aid of the Cartusian friar Gaspar de Gorricio. In this book Columbus pays very big attention to the text of Isaiah that says:

“And I saw a new sky and a new earth. Since the first sky and the first earth have disappeared and the sea is no more here.”

And Juan Fernández Valverde comments:

“The reference to the text of Isaiah refers to the immense happiness that is created by the arrival of the messianic era, the earthly joy and bucolic peace that will arise in such moment, but all these considerations are **based in a jewish point of view**, because such **interpretation, the jewish one**, literal of the Scriptures, because, if not, how may be infer that the messianic era is still to come, if for the christians this era has allready arrived?”

About the obsession of Columbus in the reconstruction of the Temple of Jerusalem professor Juan Ferández Valverde says:

“The reconquest of Jerusalem and the reconstruction of the Temple (that Columbus refers to it in the hebrew form of “house”) **are not christian objectives, but jewish ones**, because the Jews, and not the Christians, are who are still waiting the arrival of the Messiah, that will provoke this facts.”

About the references of the Bible done by Columbus, as the jewish and latin versions of the Bible are quite different sometimes, professor Juan Fernández Valverde expresses his doubts about which version of the Bible did Columbus read in fact, with the following colloquial expression:

“We have tu suppose that Columbus used a latin version of the Bible, and not a hebrew version, because if he was reading a hebrew version, let’s stop, *“turn the light off”* and let’s forget about everything”.

The meaning of this thought, written at the end of the introduction to the “Book of Profecies” by professor Juan Fernández Valverde, is that he believes that the Bible that Columbus read was the jewish version, but if we have to assume this fact, it would mean such an important and revolutionary fact, that all about Columbus should be revised!

Juan Gil Fernández (Madrid, 1939):

Professor Juan Gil Fernández has been professor of Latin Philology of the University of Sevilla (1971-2006) and currently is member of the Spanish Royal Academy (2011). He is one of the most recognised humanists and he has done many collaborations with Doctor Consuelo Varela in the field of the history of Columbus and the discovery of America. Professor Juan Gil has written, in my opinion, one of the best recent books about Columbus and the discovery of America intitled: “Myths and utopies of the Discovery”,

printed by Alianza Universidad in his collection for the 5th centennial. As far as I know, this book has not been translated into English language and it is not well known by anglo-american scholars. In the seventh chapter of this book intitled "The religiosity of Cristóbal Colón", Juan Gil makes a very serious and deep study about the religious believings of Columbus, from which we are going to highlight the following ones.

About the wish of Columbus to reconstruct the Temple of Jerusalem Juan Gil says:
"The reconstruction of the Temple of Jerusalem **is contrary to all the old traditions of the christians**; because the Temple had been destroyed as a punishment of God for the treachery of the Jews, who have denied to recognise the true Messiah. And so, the consequence, the desolation of this Sanctuary, has to remain until the end of the time".

"The reconstruction of the Temple, so longed for by Columbus is, in consequence, **a belief that doesn't adjust to the christian orthodoxy**, because the reconstructor of the Temple has to be the Anticrist, the Jewish Messiah. The reconstruction of the Temple was in fact the thought that has given consolation to the pain and anguish of the Jews during the very long centuries of diaspora."

In this two sentences, professor Juan Gil, without saying explicitly that he is convinced that Columbus was a jew, he proofs that the mentality of Columbus was jewish oriented, fact that signifies a jewish education in jewish religion and costumes.

About the eschatological beliefs of Christopher Columbus professor Juan Gil writes a definitely clear paragraph about the jewish origins of Columbus:

"The always cautious Columbus, the man that achieves to keep his life in the most complete mystery, commits a temerarious indiscretion. Because it happens that the eschatology, that reflects the most intimate feelings of a community, is the most difficult fact to be assimilated by a religion, with more or less ease the basic concepts may be understood or imitate the external habits, but to throw overboard all what has been learned in the childhood, cut to the chase with all the centuries old traditions is almost impossible, especially in a question where the christian and jewish eschatologies converged, even if their viewpoints could be irreducible."

"Atavistic beliefs make Columbus wish that the Temple should be reconstructed: the call of the subconscious is too strong so that the Admiral could overcome it. In this context the sickly mania of Columbus for Jerusalem is completely comprehensible."

"Because Columbus, at the light of these writings, was educated in the jewish religion in his childhood."

Professor Juan Gil finds another proof of his jewish origins in writing:

"When malevolent people spreaded rumors allusive to **the jewish ascent of Columbus**, from 1498 onwards the Admiral begins to use in his manuscripts the expression "*in the name of the Holy Trinity*", an obsessive reference, trying to drive away the defamation of his enemies, fact that becomes a perfect touchstone in order to **reveal his condition of "converso"**, as it happens in many cases."

And finally about the definitive support of Lluís de Santàngel, a converted jew, to the first discovery voyage of Columbus, explains:

“It was not a random fact that, when all the negotiations between the Admiral and the Catholic Kings seem to be failed and broken, precisely a **converted jew**, Lluís de Santàngel, becomes the very person to use his influence by the kings to save this enterprise. We may suspect, that Santàngel would not have risked so much in a navigation, that many considered a suicide, **if he did not had also a religious faith** in its final succes. In consequence, we may understand the precise situation: **a small group of crypto-jews** know that an enlightened person by God is decided to undertake a voyage, never seen before, thanks to which **the messianic prophecies of the Old Testament will be achieved**. They are who will propagate the rumor that the redemption will come from the Ocean: and so it is hoped that the coming of the Messiah will be in Lisbon, when Columbus is trying to pact with the king of Portugal John II, or in Seville or Palos, when Columbus is in negotiations with the Catholic Kings”.

Estelle Yrizarri (née Estelle Diane Roses, New Jersey 1937 – 2017):

Estelle Yrizarri was professor of Hispanic Literature in Georgetown University in Washington. In the year 2009, she published the book “El ADN de los escritos de Cristóbal Colón” (*The DNA of the writings of Christopher Columbus*). After doing a deep linguistical, punctuation and calligraphical study of the writings of Columbus, she asserted that Columbus was not the son of a Genovese craftsman, but a natural subject of the Crown of Aragon and that his mother tongue was the Catalan language. She also said that Columbus had hidden his origins, because he was forced to hide his true origins **because he was a jew or a “converso”**.

She analyzed the punctuation of Columbus’s manuscripts and detected several particularities that were only used, at that time, in the Catalan speaking territories of the Catalan empire: principality of Catalonia, kingdom of Valencia and the old kingdom of Majorques. She gave special importance in the use of the “virgule” (*solidarius*), that it was unique in this area. Columbus’s writings were so perfectly written, that she thinks that in his youth he could have assisted to a jewish “masorete” school. Estelle Yrizarri declares: “*The hypothesis that Columbus was a “converso” jew, implies that Columbus should have learned and copied the jewish sacred texts in his childhood*” and “*With high probability, Columbus, converted jew, had instilled in him the obsession of punctuation promoted by his first masters of his childhood, that were probably masorettes, that lived in the area of the Crown of Aragon that correspond nowadays to Catalonia or in territories of Catalan influence.*”

Yrizarri analyzed also the writings of Columbus with the help of new computer analytical programs, that detect the persistence of the phonic memory in the writings of a person whose texts are not written in his mother tongue but in a second language (N-graphic). The probability that the Catalan language was his mother tongue got a value of 0,355675, followed by Galician (0,180575) and French (0,149766).



We want to point out, with a very special interest, the interpretation that Dr. Estelle Yrizarri has done in this book of the criptogram that Columbus used as his signature:

“A good christian would never use an autograph in order to announce his faith. But a crypto-jew would do it in order to hide his faith, as Columbus did, with the use of the texts of the prophetes, as a screen of his aparent christianism. The letters of his cryptogram constitute the most sacred, old and repeated prayer of Jewish religion: *“Sh’ma Yisroel”* (“*listen Israel*”) written in a perfect triad. The “X” was pronounced “*sh*”, and reading the next letter to the right we find an “M” with and “A” on top of it (that becomes a subversion in the correct order of sanctify, that should be A-M-X-Y). The subversions resides not only in this fact, because the believer who knows the prayer knows that it s followed by: “ *The Lord is Our God and the Lord is One*”, and, as a consequence, the triangle of the “Sh’ma” is the introduction for the negation of the Holly Trinity”.

First provisional conclusions:

After considering the above mentioned opinions and texts, we think that the probabilities of Columbus beeing of Jewish ascent seem undoubted, and this familiar condition, his belonging to a Jewish family, could be the reason for hiding his true identity.

COLUMBUS WAS A SEPHARDIC JEW.

All the scholars that believe and defend the Jewish ascent of Columbus are always focusing the Iberian peninsula as the origin of his family: Portuguese, Castilian, Catalan, Valencian, Majorcan, etc. Some authors, as Salvador de Madariaga or Celso García de la Riega, try to combine a sephardic origin with a Genovese origin, proposing a temporary migration of his family to or from Genova. It seems very difficult to try to square the circle giving to Columbus a double identity: Sephardic and Genovese at the same time. But before going on in the proposal of a Sephardic Jewish origin of Colombus, we have to clarify and correct several important concepts about the political situation of the Iberian pensinsula in the XVth and XVIth century.

The Kingdom of Spain did not exist during Columbus’s life!

Please, forget about using the terms “Kingdom of Spain”, “Spaniard”, “Spanish Conquistadors” or “Spanish Empire” during the time of Columbus’s life (and until the beguinning of the XVIIIth century)! The reason of that suggestion is that it is proven that the wedding of Ferdinand of Aragón with Isabella of Castille did not create a new unitarian kingdom of Spain. It was a personal or dynastical union, that nowadays is

considered that it was the beginning of an **hispanic monarchy**, but not of a new unitarian Kingdom of Spain. University scholars use now the term “**composite monarchy**” in order to design better the political situation of a group of different territories under the rule of the same king, without signifying the unity of such territories. In the specific case of the Catholic Kings, they had the following nobility titles, where there is no mention of being “Kings of Spain”:

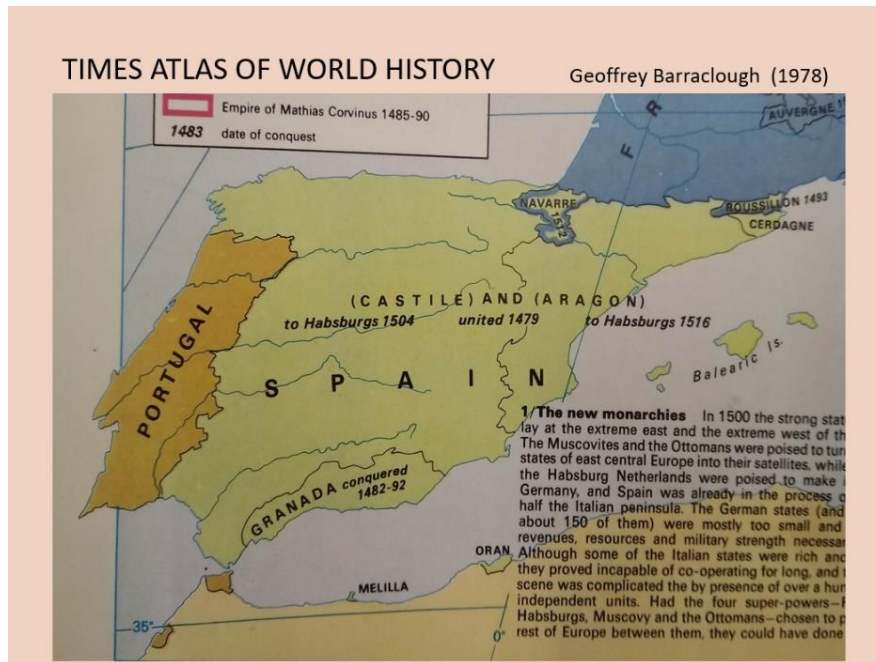
“Don Fernando e Doña Isabel, por la gracia de Dios Rey e Reyna de Castilla, de León, de Aragón, de Seçilia, de Granada, de Toledo, de Valencia, de Galizia, de Mallorcas, de Sevilla, de Çerdeña, de Cordova, de Corcega, de Murcia, de Jaen, de los Algarbes, de Algesira, de Gibraltar e de las Yslas de Canaria, condes de Barcelona, señores de Vizacaya e de Molina, duques de Atenas e de Neopatria, condes del Rosellón e de Çerdania, marqueses de Oristan e de Goçiano.”

(Letter of the Catholic Kings to the authorities of the coastal towns of their kingdoms forcing them to give all the necessary help in organising the first expedition of Columbus to the New World; Granada, April 30th, 1492).

As a result of this non unitarian set of territories and the **non existence of a kingdom of Spain**, the Pope Alexander VI, when granting the property of the New World to a European kingdom, which kingdom did he choosed? The incorrect answer to this question is the Kingdom of Spain, because it was inexistent at that time, the correct answer is to the Catholic Kings and to their successors in the **kingdom of Castile and Leon**! So, from that point onwards, the so called Spanish Empire should be known as Castilian Empire correctly.

The big mistake of Geoffrey Barraclough!

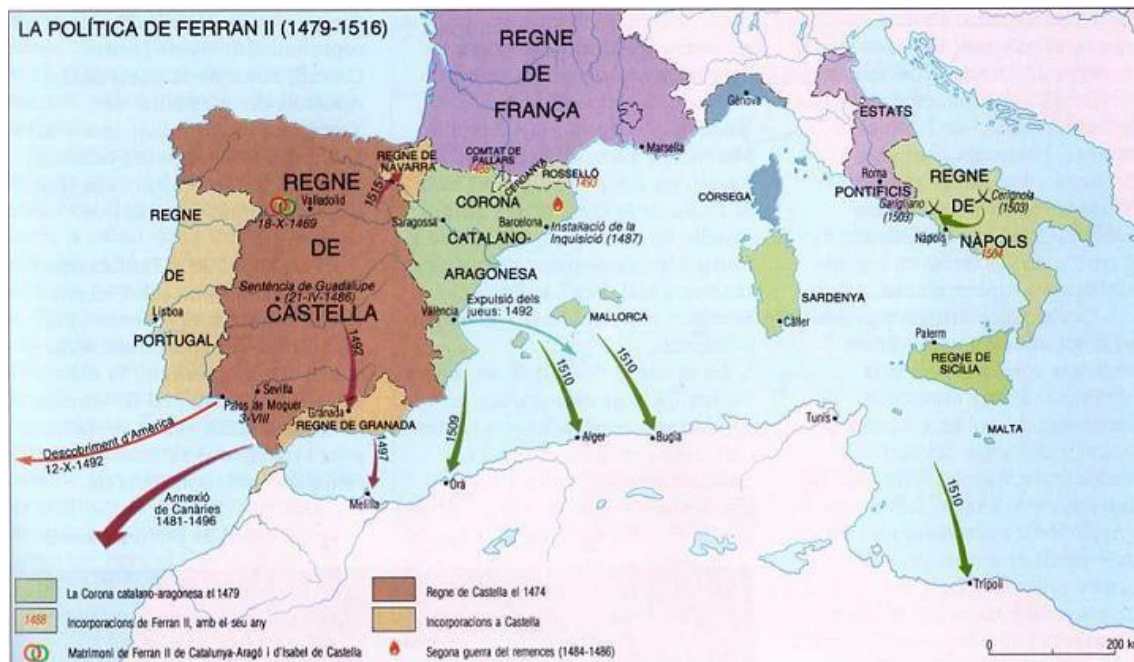
The Spanish State has insisted in proclaiming the “sacred unity of Spain” in school texts during several past centuries, specially during General Franco’s regime. The official version of the hispanic history has tried permanently to erase the former existence of several independent nations, that in the end were united, after the war of succession (1716), in a single and unitarian nation nowadays known as Spanish Kingdom. The obsession of the Spanish Unity has brought all the successive spanish governments to commit a constant cultural genocide against the several hispanic nations of non Castilian origin as the Basque, Catalan, Valencian, Majorcan, Galician nations in order to achieve the goal to impose a unique and single language in all modern Spain: the Castillian language, known now as Spanish.



The propaganda of the Spanish Academy spreading the concept that from the Catholic Kings onwards the Kingdom of Spain became a unitarian and permanent kingdom cheated almost every foreign historian. This fake history can be perfectly detected in one of the most important of all the printed historical atlases of the world: “The Times Atlas of World History” (1978). In the southern tip of Europe and around the year 1500, the forementioned atlas paints all the Iberian peninsula with **only two** different colours, corresponding to the kingdoms of **Portugal** and **Spain** (sic)! Mr. Geoffrey Barraclough bite the hook of the Spanish propaganda! First of all he commits the error of designing the former independent kingdoms, before the supposed union, as Kingdom of Castile and Kingdom of Aragon. The error is that the correct name for the second kingdom should be “The Crown of Aragón”, that was also a composite kingdom of several independent nations. In fact it would have been clearer to name all this territories as the Catalan Mediterranean Empire as it included kingdoms as Sicily, Sardinia or Naples and its capital was the city of Barcelona. Mr. Barraclough prints in this map “**united 1479**”, fact that is an absolute fallacy, because he printed also very close to the date of “united 1479”:

“**to Habsburgs 1504**” (Castile) and “**to Habsburgs 1516**” (Aragon). And we may ask Mr. Barraclough: How is it possible that a unified kingdom in the year 1479, as you said, was handed over to the House of Habsburg in two different periods and shredded in two different territories in 1504 and in 1516, respectively? Who were the “Kings of Spain” the day Columbus died (May 20th, 1506)? The correct answer is **NOBODY!** because it did not existed such kingdom of Spain! The correct answer is: queen Joanna I, married with Philip of Habsburg were the kings of Castile, and the king Ferdinand, married with his new wife Germaine de Foix, were the kings of the Crown of Aragon. This fact, demonstrates perfectly the correct state of political bussiness in the Iberian peninsula. And all this historical clarification that I have just done is due to the goal that the reader may understand correctly the meaning of the word “sephardic” or “sephardite” and to which kingdom or nation could Columbus have been born in the Iberian peninsula.

The correct version of the historical atlas for the reign of Ferdinand the Catholic is the following image:



In brown color are represented the domains of the kingdom of Castile and in green color are painted all the territories under the domain of the Catalan-Aragonese Crown (or Catalan Mediterranean Empire, as I suggest).

The New Castilian Inquisition: absolute terror!

A very important aspect that shows the absolute independence of the Kingdom of Castile from the Catalan-Aragonese Crown was that, while in Catalonia existed the Holy Inquisition since 1184, due to the cathar heresy, in Castile there was none. Therefore, the Catholic Kings, in order to control the converted jews population of Castile decided to ask the Pope to be allowed to create a New Inquisition there. In Catalonia and the rest of the Crown of Aragon continued the old inquisition that, in the XVth century, was almost inactive. The new Castilian Inquisition begun his activities from the year 1478 onwards.

We have to point out that the functioning of the two inquisitions, the old and the new, was absolutely different. While the old medieval Catalan inquisition depended entirely from the Catholic Church and the inquisitors were nominated by the Pope or the local bishops, in the new Castilian inquisition the inquisitors were nominated by the Catholic Kings and all that institution was controlled by them, although it was supposed a superior control of the Pope on their decisions.

And another absolute difference among the new and the old inquisitions was the fact that, in the case that a judged jewish converted person was condemned and his goods, money and houses would be confiscated from him, before burning him alive, the beneficiary of all this economic welth had been the Catholic Church in the old inquisition (the

bishoprics), but in the case of the New Castilian Inquisition this wealth would fill the royal treasuries of the Catholic Kings in Valladolid, the functional capital of the kingdom of Castile!

When the first persecutions done by the new Castilian inquisition took place in Seville or Cordoba and the first condemned persons were burnt alive in public shows (“autos de fe”), many Jewish converted families of Castile decided to escape to the Catalan-Aragonese territories where the old inquisition was almost inactive. Unfortunately, very quickly, the Catholic Kings imposed the new criminal Castilian inquisition in the Kingdoms of Aragón, Valencia and the Principality of Catalonia, with the help and connivance of Pope Pius VI. Although the official goal of the Castilian Inquisition was to exterminate the converted Jews’ heresies, in fact, it was a form for the Catholic Kings to steal, to commit pillage of the fortunes of the most wealthy converted Jews in all their estates. The result of the introduction by force of the Castilian inquisition in the Crown of Aragón forced all the wealthy Jewish converted families to run away to foreign countries. This first Jewish exodus produced a huge economic damage in the Catalan economy as, for instance, the bankruptcy of the municipal bank of Barcelona.



In this image of the coat of arms of the new Castilian Inquisition you may observe that, in order to express that it was dependant from the hispanic monarchy, there has been added a huge royal crown on top of it.

But this new Castilian Inquisition has been used also by the kings as an effective politically repressive system, because the functioning of the inquisition was completely separated from the normal justice system

Spain had its own prisons. As a contemporary Catalan historian said, Miquel Coll i Alentorn, the Castilian inquisition was very similar to the German GESTAPO of Hitler's time. Once you were arrested, you had no chance of having a legal defense. You were submitted to a mock trial, where the members of the court asked you which heresy you committed (sic) and you could not know who was the person that had betrayed you. The accused persons were tortured and the final result was fatal if there wasn't a huge payment of money. Imagine Columbus returning to the kingdom of Castile in such circumstances, It is absolutely logical that he hide any relationship or ancestry with the Jewish world.

Sepharad and the Sephardic Jews.

The emigrated jews of Jerusalem that fled after the destruction of the second Temple settled in the Iberian peninsula and had a constant permanence there until the expulsion of the Catholic Kings in 1492, that was followed by the expulsion of all the Jews from the kingdom of Portugal in 1496. All this expelled jews received the name of sephardic or sefardite due to the fact that, in jewish culture, all the old Roman Hispania, equal to all the Iberic peninsula, was called as **Sepharad** by the Jews. Therefore, Sepharad is a geographical name for all the Iberian peninsula that includes the modern states of Portugal and Spain.

Instead of using the expression of Spanish Jews as an equivalent of Sephardic Jews, it is advisable to use the form of Hispanic Jews, because in this term are included also the Portuguese Jews. We recommend the use of the specific form for the jews of any nation that existed at that time, for instance: Castilian Jews, Catalan Jews, Valencian Jews, Basque Jews, Majorcan Jews, etc, instead of the generalistic and inappropriate term of “Spanish” Jews.

If Columbus was a sephardic jew, to which territory of the hispanic monarchy did he belonged?

Diego Colón, the brother of Christopher Columbus, asked to be nationalized as a Castilian subject in the year 1504 and his proposal was accepted by the Catholic Kings. This fact means that the Columbus’s brothers were not born in the kingdom of Castile and Leon, and therefore they were considered as foreigners to that kingdom. As a consequence Columbus could not have been a Galician, Castilian, Andalusian, etc. sephardic jew.

The foreign subjects of all foreign countries could not get any public office as civil servants in the kingdom of Castile if previously they would not be nationalized as “natural” subjects of Castile. Columbus, although he achieved the highest official offices of the kingdom of Castile as Viceroy, General Governor and Admiral of the Ocean Sea, he was never nationalized in the kingdom of Castile. The same reasonment is valid for his brother Bartolomew, that got the office of “Adelantado de Indias” in America. Both, they were foreigners in Castile and, if they could get such important ranks, was due to the following reason: queen Isabella, after becoming queen of Castile, ordered that all the natural subjects of his father in law, king John II of the Crown of Aragon (father of future king Ferdinand), should be treated and considered as natural subjects of his kingdom of Castile. Therefore the two brothers, **Christopher and Bartholomew Columbus, were in fact natural subjects of the Catalan Mediterranean Empire**, without excluding the possibility that they were Sicilians, Sardinians or Napolitans. If Diego Colón, the small brother, should ask to be nationalized, was because he wanted to get an ecclesiastical office and benefice, perhaps bishop of Santo Domingo, and the canon law was different from the civil law and, therefore, the queen Isabella decree did not affect the religious domain.

The mother tongue of Columbus as key to determine his cradle.

Linguistics is a very old science, that has suffered recently a huge flourishment due to the application of computer aided programs to the study of modern and old texts. Forensic linguistics are so accurate nowadays, that their analysis are accepted as proof in the criminal courts. Recently, several university scholars have analysed the extant handwritten documents of Christopher Columbus, all them written in Castilian language, in order to determine the original mother tongue of Columbus, that is underlying in the Castilian texts. Dr. Lluís de Yzaguirre i Maura, as well as Dr. Estelle Yzaguirre, arrived to the conclusion that the most possible mother tongue of Columbus is the **Catalan** language. If we accept this conclusion, that means that Columbus was born in a Catalan speaking territory of the Crown of Catalonia-Aragon, the chances of localising his cradle become limited to the Principality of Catalonia, the kingdom of Valencia and the old kingdom of Majorques. As jews lived preferably in the big cities, Columbus could be of Perpignan, Girona, Barcelona, Lleida, Tarragona, Tortosa, Valencia or the city of Mallorca, among other possibilities.

Valencia, cradle of Christopher Columbus?

In my opinion the best suited city of all the Catalan speaking territories to be the cradle of Columbus is the city of Valencia, capital city of the independent kingdom of Valencia in Columbus's time. The reasons are several, that I have exposed in several articles related to this subject. In my opinion, Lluís de Santàngel, knew Columbus during his youth in the city of Valencia, because they were of the same secret jewish community of conversos of that city. Also, Columbus when comparing the natural beauty of the luxuriant rain forests of the Antilles, he always compares this landscapes with the famous vegetable gardens of Valencia ("horta de València"). The orthodox theory of Columbus, beeing born in Genova, ignores completely any relationship of Columbus with the city of Valencia. Also, Valencia became the most important city of the Catalan Mediterranean Empire and the gate in introducing the Renaissance in this western side of the Mediterranean, due to the intense relationship with Naples, as well as for the ascension to the throne of the Vatican of two Valencian Popes: Calixtus III and Alexander VI in Columbus's time.

Finally, in Valencia happened an extraordinary phenomenon in this time, as it was the emigration to this city of more than 500 silk weaving masters from the Ligurian region to Valencia. This massive emigration of silk weaving masters, together with their new technology of weaving velvet clothes, converted Valencia in a great silk textiles production center during three centuries. A social consequence of such intense emigration were the weddings of Genovese young man with Valentian young women, christian or converted jewish women. In my opinion, one of such mixt couples were the parents of the Columbus's brothers. And there was the possibility that the bride could belong to an old jewish converted family of silk weavers. As a consequence of such genetical mixture, Columbus could receive a MtDNA from his jewish mother and become therefore a man with jewish ascent.

IF THE MtDNA OF COLUMBUS CORRESPONDS TO A SEPHARDIC JEWISH WOMAN, CAN HE BE OF GENOVESE ORIGIN?

Let's imagine that the analytical results of the analysis of Columbus's MtDNA may give the result that it corresponds to a cluster of Jewish Sephardic women. Will this result affect the orthodox version of the Genovese origin of Columbus? Many Italian scholars, as the very respected Paolo Emilio Taviani, have insisted, that if it happened, that Columbus was a Jew, he could not be an Italian or Genovese. The reasoning of Taviani is based in the fact that in Italy in the XVth century Jews were not allowed to live in the countryside and were forced to live in cities, so, as the grand-grandfather of the Genovese Cristoforo Colombo lived in a small rural village known as Moconesi, there is no doubt that the Genovese Cristoforo Colombo could not be of Jewish ascent.

Another famous Italian scholar and specialist in Columbus, professor Ernesto Lunardi, considers that the Colombo family of Genova had no relationship with the Jewish world, because Domenico Colombo, supposed father of Columbus, worked as a guardian of one of the gates of the city of Genova and this office was reserved uniquely to Christians. Another Italian specialist in Columbus, Gianni Granzotto is of the same opinion. There is a total incompatibility of the Genovese Cristoforo Colombo with the personal condition of being a Jew, nor to say a Sephardic Jew. On the other hand, in Genova there was not a Jewish community in the XVth century, nor to say, synagogue, and the Jews could stay only three days in the city for business. Genova has not been a friendly city for the Jews for a long time during the High Middle Ages!

If the analytical results of the MtDNA of Christopher Columbus, as well as of his younger brother Diego, demonstrate that the mother of both brothers was a Sephardic Jewish woman, the Genovese origin of Columbus will fall in crisis and the possibility that some territory of the Iberian peninsula has been the cradle of the discoverer of the New World may become much more probable.

FINAL CONCLUSIONS

The scientific historical research not only may be based in written or printed documents and pictures, but also in auxiliary sciences as paleography, linguistics, chemical analysis, genetical analysis, etc.. The most famous book about the mother tongue of Columbus has been "La lengua de Cristóbal Colón" (*the mother tongue of Columbus*) written by the Spanish scholar Ramon Menéndez Pidal in 1942. But after the appearance of the new computer aided linguistical methods, the research and book of Mr. Menéndez have become totally obsolete. This progression of the auxiliary sciences, together with the changes in the scale of moral values of our society, may alter the historiography of many historical facts. We are living, in the last thirty years, the fall of the fame of Columbus from the consideration of being an important universal hero to become the promoter of the greatest genocide. History may change drastically!

Thanks to the latest studies in the field of paleography, Columbus writings correspond to the Gothic Catalan Cursive. In the field of linguistics, the latest computed aided analysis reflect that the most probable mother tongue of Columbus was Catalan. The analysis of the administrative proceeding of naturalization, or not, of the Columbus's brothers, implies that they were natural subjects of king Ferdinand. The study of the most mystical writings of Columbus may bring us to the consideration that Columbus belongs to the Jewish world and culture. We have to be prepared to modify our concept about who was Columbus, when the final result of the genetical analysis will be finally known. This genetical result may affirm that Columbus was of Sephardic ascent. In this case the orthodox Genovese theory will need to be reviewed. But, if the genetical analysis results in the negation of any relationship of Columbus with the Jewish world, all what I have written in this short essay will be false and I will ask for your mercy and stop researching the life and facts of Columbus. Columbus lived in a very difficult time, when he should play a double identity: Christian in public and Jew in the privacy of his family. Being the son of a Genovese man and a Jewish Valencian woman, having such a double identity, he chose the Genovese alternative, in order to escape the prosecution of the Holy Castilian Inquisition.

For me, in my soul, I am convinced that Columbus was a true Sephardic Jew.

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